291 [439] Tuareg attach considerable importance to indigo blue cotton cloth, a product which they get from the Sudan. This material is commonly known as "chegga" (pronounced *shegga*), and the most archaic and highly prized variety is made of a multitude of long strips about an inch wide sewn tightly together. The cloth itself, of very ordinary quality, is so heavily impregnated with crude indigo as to be literally stiff with it. A brand new piece looks black when seen at a distance or in a poor light, but in bright sunlight it is a dark purplish blue with a coppery sheen like that of cheap carbon paper; and the indigo dye comes off on your fingers at the slightest touch, just as the ink on carbon paper does but much more so.

302 [751] Obviously, anyone who wears clothes made of such material is soon stained with indigo from head to foot, and the Tuareg even rub it into their skins on purpose. Women often smear it on their foreheads, cheeks and temples and around their mouths by way of make-up. The Tuareg claim that indigo not only protects human skin from the direct effects of sun and wind but also lubricates it and so prevents cracking, and they are quite right, at least up to a point. If the Tuareg wash themselves only very rarely, it is partly to preserve the accumulated protective coating of indigo, the humble practical value of which has been gradually enhanced by an ever-increasing value of prestige that has risen in proportion to the rising cost of indigo-dyed cloth. A dirty looking, bluish skin is admired by the Tuareg just as much as a rich golden tan is admired in midwinter by the business men and women of New England and New York.

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515 [147] It should be noted that in the Sahara Desert proper one can go unwashed for long periods without either feeling or looking noticeably dirty. The air is so dry that perspiration usually evaporates instantly upon reaching the surface of the skin, and so it is unusual for anyone to sweat visibly. Most of the nomadic natives are in excellent physical condition in that they are very lean and wiry, and so they sweat relatively little in any case. Thus it is extremely rare to meet one who has any perceptible body odor at all, regardless of whether he looks clean or not. White foreigners are seldom in anywhere near as good physi-

565 /50 cont./ Atakor and the Arechchoum are their pasture regions. It is a tribe of rich camel and goat raisers.

[162] [563] It is the most important imrad tribe under the Kel Rela; there are about 390, served by nearly 400 Negroes. The Dag Rali are stubborn mountaineers, a little narrow minded. They [147] are remarkably resistant to fatigue when they walk in their rough country. Let us also note their adaptation to the cold of December, January, and February; the camps are generally situated at an average altitude of 2,000 meters. The Tuareg [29] [132] are clothed in two cotton gandurahs and are quite often wrapped in a "dokali"; they bear cold which drops as low as -12° in the tent toward five in the morning.

The tribe's amrar is Akroud ag Ama (1). The handsomest

1. Died in 1952.

tents belong to the Dag Rali, and the men are renowned as hunters of wild sheep.

[651] The tioussé paid to the amenokal is about 12 mezoued /leather grain sacks/ of dates, eight bottas /bottles/ of butter, the loan of 12 ewes for milk, and ten goats for slaughtering.

Several subgroups may be seen within the Dag Rali, named mainly according to the regions they inhabit: Kel Arechchoumi, /sic/ and the Ikhechemaden, who formerly were imrads of the Ta'ltoks.

[162] [563] The most numerous imrad tribe is the Adjouh n'Téhélé. It includes approximately 590 individuals and more than 750 Negro domestics. Although imrads, the Adjouh n'Téhélé are regarded as different by the nobles. Toward the eighteenth century, this tribe, which was living in the Aïr at the time, came of its own accord to incorporate itself into the Kel Ahaggar. This was done to escape the exactions /51/ of the sultan of Agadez, who each year demanded a virgin as a sign of vassalage. This tribe's territory of nomadization extends to the east and south of those of the Dag Rali.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

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Fig. 3. Unveiled vassal Tuareg. Ahaggar, the *Ikkse-en-tawsit* tribe.

Fig. 4. Unveiled vassal Tuareg. Tasilé-n-Ajjer.

142 with the French. I have myself never seen a genuine blond Tuareg, but I have met a few albinos though
144 albinism seems to be rare. These observations agree with those of Lhote (1955a, p. 163). All the Tuareg
[143] I have seen had curly or straight black hair, and dark brown or almost black eyes. Many individuals had fairly broad faces with protuding cheeks which gave them superficially a mongoloid appearance,
142 while others had features more like Mediterranean Europeans. In literature the Tuareg are generally described as very tall people. I did not myself carry out anthropological measurements, but will not hesitate to state that in my opinion a great many Tuareg are far from big. Very many adult men in the groups I have visited were considerably shorter than myself (1.73 m). Tuareg men are generally dry
[147] and meagre, bearing the stamp of their roaming life in the desert. Their most outstanding quality is
[157] that of endurance and contempt of hunger and hardship. The appearance of Tuareg women is often quite different – they tend to grow fat. This is probably to some extent due to the fact that married
826 women spend most of their life in the tents and get little physical exercise. But fatness is also a sign
832 of feminine beauty, and some women make a great effort to grow fat by drinking milk or eating
[261] certain fattening plants (cf. p. 177, 178). According to some Tuareg fat women symbolize wealth – large flocks and herds, and much milk – but many Tuareg also say that they prefer fat women because they